

# THE ABIDING LIFE

REV. BENJAMIN HELM

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# THE ABIDING LIFE

(JOHN XV.)

BY

Rev. Benjamin Helm

Author of Allie in Beulah Land; Sanctification by Faith; Sanctification, What and How Obtained? Scriptural Baptism, its Mode; The Baptism of the Holy Spirit; The Open Secret of Soul Saving. Etc.



PENTECOSTAL PUBLISHING CO.,  
West Walnut St..      Louisville, Ky

**T**O the one who so generously aided in its publication, and to hungry hearts in God's Israel this little book is dedicated. That they may from this vine gather at least a few clusters of the grapes of Eschol is the prayer of the author.

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# THE ABIDING LIFE.

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## CHAPTER I.

### THE CHRISTIAN'S NEED, AND LONGING FOR THE ABIDING LIFE.

Varied may be the motives which lead men to seek salvation; but the result should be the same.

One may be driven to it by a deep conviction of sin and impending doom; another, by the galling bondage of some besetting sin, like an Octopus, throttling the very life of its victim, a little foretaste of hell itself; another may seek a refuge from the shadow of disappointed hopes, crying:

“Oh, where shall rest be found—

Rest for the weary soul?”

Yet others may see in the life of some Christian the peace the world can not give, and heed the call: “Come unto me, all ye that labor and are heavy laden, and I will give you rest;” while yet others

may be drawn by the love of the Nazarene, seen in the dying agonies of that "hill, lone and grey; In a land far away, beyond the deep blue sea."

But once truly saved, they with one consent, aspire, and purpose, to live for, and be like, Christ.

But how many after a time become discouraged, and say, It is useless to try, I just can't live as it seems to me a Christian should.

Christ said, "My yoke is easy, and my burden is light;" yet how few of His children can sing:

" 'Tis true, 'tis true, I know;  
Yes, 'tis true, I've found it so."

Does it not seem passing strange that the experience of so many of God's children should contradict the invitation of our Lord, and the expectation born with their new nature? Yet in this last, deep heart talk, Christ pictures their life as one full of joy and fruitage. He had so set it forth in the lilies and the grass: "Consider the lilies of the field how they grow; they toil not."

Is man to find the life of the flowers a success, but the life of the Christian a failure? If, in a sin-smitten earth, the lily can grow, robe itself in beauty, cast its fragrance on the passing zephyr,



a sweet savor to man and God, without toiling and moiling, should not the child of the lily's God find his life as spontaneous, joyous and fruitful as the flower? "What the plant does witlessly, we should do wittingly."

Yet for years the writer found it not so. Life was a struggle, a conflict, "a root out of dry ground."

Peace, joy? Yes; but with many tears and failures; heaven only looming up in the future, as a haven of rest, where toil would cease, and victory crown his life, like a sunburst of glory upon the evening shadows of a stormy day.

During those years of resolving and struggling his love to his Redeemer only intensified the acuteness of this failure to live up to the Master's expectation.

Defeat and victory, cloud and sunshine were interspersed. He could not say with the apostle: "Now thanks be unto God, which always causeth us to triumph in Christ."

Is there not some missing clue to life's maze, some key to success that is yet undiscovered? May we not find it in these chapters of John, where are graphophoned Christ's last heart-throbs for His

little flock? For surely there must be flower and fruitage, joy and success in a life which is fulfilling the end of its creation. The lily breathes its incense upon the air, the cricket chirps upon the hearth, the bird warbles in the boughs, "the stars sing as they shine;" and should not life also be for us restful and fruitful? If we serve, is it not in our Father's vineyard? if we worship, should it not be with songs upon our lips, and incense upon our hearts? if we war, should it not be with victory perched upon our banners?

Says one: "I think the time is coming when our knowledge will be unified with our experience, and our highest aspirations will find justification in the known facts of our life." Why not so? Would it not be lovely, the dreams of our early Christian life soon materializing in the realities of our experience?

All we need is life, life untrammelled, life lived in its own divine power and fulness.

"'Tis life whereof our nerves are scant,  
O life, not death, for which we pant;  
More life, and fuller, that we want."

So Jesus said to the thirsty woman at Jacob's

well: "Whosoever drinketh of the water that I shall give him shall never thirst." Again He said: "Whosoever will, let him take of the water of life freely;" "If any man thirst, let him come unto me and drink." John 4: 14; 7: 37; Rev. 22:12.

Christ had mastered the great enemies of life; worry, fear and sin. Worry is a kind of fever, friction in the wheels, the heated fire-box on the car, that consumes the faculties as it works." More people wreck their lives by fret and worry than by overwork. Fear wrecks happiness oftener than disaster—fear of God, fear of providence, of poverty, of sickness, of death. "The worst troubles I ever had are those that never came."

Jesus is the antidote for all. In Him is life, "I am the way, the truth, and the life." And even death is swallowed up in life as the pebble in the pool.

In Him we have energy, yet rest; activity, yet peace.

"These things have I spoken unto you that in me ye might have peace." This is as we might have expected of our loving Savior; that His religion would be a joyous fruitage, an exultant life, a bright pilgrimage to fairer worlds on high; a vic-

torious warfare against the powers of darkness.

Such is the expectation of young Christians until experience of failure, and the testimony of others to like failure, lead them to think otherwise. The world looks on, sees and hears this. Is it any wonder that it is not crying out for a religion whose devotees speak of failure, complain of their crosses, and bemoan their backsliding and coldness? whose song is a dirge:

“Where is the bliss that once I knew,  
When first I saw the Lord”?

Is it not enough to make the gay world regard religion like the child's answer when the priest asked her, What is the sacrament of matrimony? and she, mistaking the question for the one on Purgatory, replied: “It is a state of torment here below to fit us for a better state hereafter.”

But can such be the purpose of Him, who said: “I have come that ye might have life, and that ye might have it more abundantly”? Has He not said: “Be of good cheer: I have overcome the world”? Should we not rather listen for the song of the Christian to be:

“Happy day, that fixed my choice  
On Thee, my Savior and my God”?

Well may this glowing heart rejoice  
And tell its raptures all abroad”?

“Adelina Patti, the great singer, on her recent marriage to Baron de Cederstrom, left an order at her home that her mail should all be forwarded to the Cannes post-office. On her arrival she went to the post-office and asked if there were any letters for the Baroness Adelina de Cederstrom-Patti. “Lots of them.” “Then give them to me.” “Have you an old letter by which I may identify you?” “No, I have nothing but my visiting card. Here it is.” “Oh, that’s not enough, madam; any one can get visiting cards of other people. If you want your mail, you will have to give me a better proof of your identity than that.” A brilliant idea then struck Mme. Patti. She began to sing. A touching song she chose, the one beginning, “A voice loving and tender”—and never did she put more heart into the melody. And marvelous was the change as the brilliant music broke through the intense silence. In a few minutes the quiet postoffice was filled with people, and hardly had the singer concluded the first few lines of the ballad when an old clerk came forward and said, trembling with

excitement, "It's Patti, Patti! There's none but Adelina Patti who could sing like that." "Well, are you satisfied now?" asked the singer of the official who had doubted her identity. The only reply which he made was to go to the drawer and hand her the pile of letters. If we are to convince the world of the divinity of Jesus Christ and His power to transform poor sinful human hearts and lives into His own likeness, then we must prove it by the living testimony of our lives. We must learn to sing the heavenly music."

"But does not such a dream of what we may be seem far too audacious, when we peruse the stained volume of our own lives, and remember what we are? Should we not be content with very much more modest hopes of ourselves, and with a very partial attainment of them? Yes; if we look at ourselves. But to look at ourselves is not the way to pray, or the way to hope, or the way to grow, or the way to dare. The logic of Christian petitions, and of Christian expectation, starts with God as the premise, then argues to the possibility of the impossible."—Maclaren. "Is anything too hard for the Lord?" said Jehovah. Old saints called this Mysticism, they were called Mystics.



"Dr. Maclaren regrets, says Rev. A. T. Pierson, that this Scriptural mysticism does not more pervade modern preaching." Dr. Maclaren sums up this mysticism, which has been the faith of God's chosen ones all down the ages, as "the direct communion of the human with the divine Spirit, the actual communication of a new life-principle from Jesus Christ, and the reciprocal indwelling of Christ in the Christian, and of the Christian in Christ." "He well adds," says Pierson, "that that deep saying of the Lord's, 'I am the vine, ye are the branches,' contains it all. Nothing in the branch is its own. Botany reveals an actual interabiding of branch and vine; the fiber of each penetrates the other and interlocks. Its life flows from the vine, and every leaf-bud, fruit-blossom, and fruit-cluster is the sap of the vine coming to the surface and manifesting itself to the senses. Of our life Christ may say, 'It is my life,' as of our love and joy, it is 'my love,' 'my joy.'"

Here is the secret of the disciple's whole deepest experience. Christ is revealed, not only *to* him as a crucified and risen Savior, but *in* him as an indwelling presence and power. A revelation of Christ to the soul brings justification, but only a

revelation of Christ *in* the whole being brings to its loftiest plane, either sanctification of character, or preparation for service.”—*A. T. Pierson.*

This may seem as mysticism to some, but such endorsement by names honored in the Old and New Worlds removes it from the charge of fanaticism or foolishness. And Dr. Pierson adds: “Risk of fanaticism is not so serious as the worse risk of a degenerate type of preaching. . . . The man is fit neither for a minister nor a missionary, who, for any reason, does not give due prominence to such truths as a divinely imparted life, an inwardly revealed Christ, an indwelling and inworking Spirit. . . . Where preaching lacks such deep Scripture teaching, the defect is further back, in *experience*. Christ is not revealed within. There is not this mutual abiding. There is no true walk in the Spirit. While a man lives a worldly, unscriptural life, or, like the Corinthians, is essentially carnal, he may be saved, because he built upon Christ crucified as the foundation; but how can such a carnal disciple build upon that foundation any thing but wood, hay, stubble,” to be burned? (And how can he expect to be saved; for “Not every one that saith unto



me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." and "this is the will of God, even your sanctification.")

This manifestation of God's Spirit direct to man's spirit is one the world can not conceive of, perceive, or receive. "It can not appeal to the natural faculties, the perceptions of the senses, the conceptions of the mind, nor the reception of the natural will (1 Cor. 2 :1—). If so, then this whole matter will be misunderstood and misrepresented by those who are not spiritually-minded. The true judges in this court of appeal must be those who are trained in the school of the Spirit."

Again Dr. Pierson adds, "And it is most noticeable that without one known exception the men and women that have carried most power in mission fields have been, in the sense above used, evangelical mystics." He names Swartz and Bowen, of India; Livingstone and Gen. Gordon in Africa; J. Hudson Taylor, Griffith Johns, in China; Edwards, Finney, Moody, in America; Wesley, Whitfield, Spurgeon, Mueller, etc in England. Surely such names intensify the interest in this subject treated in *The Abiding Life*.

The aspirations, the possibilities, the victories of the Christian life are wrapped up in one sentence: "Ye in me, and I in you" (John 14:20). "As I am, so are ye in the world." It is life, life untrammelled, life in its sphere of existence, life in the exuberance of divine fulness. This is the secret.



## CHAPTER II.

THE LIFE OF ABIDING, IS THE LIFE OF VICTORY

The last heart-talks of the Master give us the key to the treasure house of power, the secret of the life of joy, peace, love, happiness, victory. It is "in me," "abide in me." Christ is the sphere, Christ is the spring of this life of power and triumph. The state is that of abiding; the fountain is the indwelling Spirit; the secret, is faith and obedience.

In chapter xiv the Master comforts His disciples by fixing their faith in Him, and in the power of His name.

He shows them how they are to enter into full fellowship with Him and the Father. In chapter xv, He tells them: 1. How to abide in Him; 2. The blessing of such abiding; 3. The consequences of not abiding. Chapter xvi gives the effects of the indwelling Comforter upon the disciples themselves, and also upon the world. Chapter xvii contains our Lord's prayer that these abiding blessings

may be theirs and ours. The central thought is the Life of Abiding.

1. *This is the secret of life, and of fruit bearing.*

"I am the vine, ye are the branches; my Father is the husbandman." The Father then assumes the responsibility for both vine and branches. It is the vine's part to furnish all life and power needed for fruitage on the part of the branches. But it is the part of the branches to bear fruit.

"Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain." xv:16. The Christian is not chosen primarily to go to heaven, that is not an end worthy an intelligent, moral creature. But ye are "chosen in him (the vine) before the foundation of the world that ye should be holy and without blame before him in love." "Predestinated to be conformed to the image of His Son." "Called to be holy." Character primarily, not destiny, is salvation's aim.

Hence, beloved, it will not do to say, Oh, I am not fit for anything! You can be "fruitful in every good word and work." "Herein is my Father glorified, that ye bear much fruit." v. 8.

Furthermore, the Vine bears no fruit; that is reserved for the branches. What a privilege! What an honor! What a responsibility! If Calvary's hill yields any fruitage to the glory of Him who died on its rugged heights, it must be through you and me, beloved. If we fail in fruiting, He fails in glory. O, beloved, let us see that the vine planted on Golgotha, yields glory to the Father through our "much fruit."

And it is not hard to fruit for Christ. It comes not by resolving, wrestling, struggling.

As the lily merely abides where its Maker planted it, drinks in the dew, draws up its God-given nourishment, smiles back in heaven's face, and breathes out its sweet incense, an offering to God; so all we have to do is to abide in Christ; while He imparts His own life, as the branch receives the life of the vine, and answers back with a crop. Not I, but Christ liveth in me," says Paul. We abide in Him, the Spirit does the fruiting.

The fruits of the Spirit are not working in Church festivals, sewing society efforts, collecting mission funds, attending socials, leading Leagues and Endeavors. Fruit may be found in some of these—it may not be. The grapes of God's vintage

are love, joy, peace, long suffering, gentleness, etc. (Gal. v:22.)

If you see a need of any of these, only abide in Christ, by faith, claim of Him the needed grace, go on expecting to find it and lo, it appears in your life.

2. *Is it love?* You can love an enemy as easily as a friend, when "the love of God is shed abroad in the heart by the Holy Ghost given unto us." The writer, once said, under a searching sermon, I wonder if I do love —, (who had done much to provoke enmity,). I will see, I will write him a love letter. Seating myself, I said, "Lord, You furnish the love, and I will do the writing." Yielding my members instruments of righteousness, God used them. In a few moments my heart glowed with love, which still flows toward him after years. God gave, I bore the fruit; and it was so easy.

3. *Is it Joy?* "These things have I spoken unto you that my joy might remain in you, and that your joy might be full" (v. 11). Life may be a joyous service spent in Christ, upon Hallelujah Corner.

You abide in Him, God pours in His joy, yours runs over, and hallelujahs pour forth. Christ was "a man of sorrows" yet "anointed with the oil of joy above his fellows."

Many of the old feudal castles were built over a well of water which never failed. The purpose in doing so was that if the castle was besieged the inmates would not be left without a supply of water during the siege. Every one who has found Him who is the water of life has in him a well of water, springing up into everlasting life. No change of outward circumstances can stop the flow of its refreshing streams. The Christian can say, "Though the fig tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail and the fields shall yield no meat; though there be no flocks in the field nor herds in the stall, yet will I rejoice in the Lord; I will be joyful in the God of my salvation."

4. *Is it Peace?* We may have not only the justified man's peace *with* God, removing the fear of Him, and of His wrath, but we may enjoy the Spirit-filled soul's peace *of* God; that peace which reigns in the divine bosom. "Peace I leave with you, my peace I give unto you." (John 14: 27.) Circumstances can not destroy this peace. Death's rude alarms can not shake it.

Science tells us that within the terrific swirl and roar of the cyclone there is a space of undisturbed



calm. Just so amid the lashing waves and roaring billows of life's sea, in the centre of the storms, which are strewing the shores of time with crushed hopes, ruined fortunes, wrecked lives, and even shattered empires, there is a place where the Christian may be hid away in conscious peace. There Daniel took refuge when Death and Destruction invaded Belshazzar's banqueting hall, burying him and his kingdom in a night. There the three Hebrew children, shut in the fiery furnace, spent the night in peace, while the monarch tossed on royal, but restless couch. Their lives were hid with Christ in God."

An old sinner remarked, "I have walked four miles to see the people who can shout over their graves."

Said two well-known missionaries, in relating the loss of their wives, years and seas apart, yet in identical language: "I was kept in such wonderful peace I said, 'Is it possible I did not love my wife?'"—though from girlhood each had been so loved. But the Spirit whispered; "Thou shalt keep him in perfect peace, whose mind is stayed on thee, because he trusteth in thee." (Isa. 26:3.) The writer could but exclaim, Praise the



Lord! "At the mouth of two witness shall every word be established." The solution was, It was God's own peace. They abode in Him. He gave them His peace.

5. *Are there no trials in this life?* Oh, yes; heavy and sharp; for "tribulation worketh patience, and patience experience." Trials are God's pumice stones to polish our characters. Satan is not dead; and he never sleeps unless he find us napping. But "thanks be unto God who always causeth us to triumph in Christ", (2 Cor. 2:14.)

Paul and Silas sang amid their trials, and the echo shook open prison doors. "In the world ye shall have tribulations; but be of good cheer; I have overcome the world." (John 16:33.)

"It is given you in behalf of Christ, not only to believe in him; but also to suffer for his name sake."

Trials call for the more of God's grace, and develop more grace in His children. . . . "For a season if need be, ye are in heaviness through manifold temptations; that the trial of your faith, being more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ"

(1 Peter 1:6, 7.). God has us in a preparatory department, preparing us for our eternal life work; and "if ye endure chastening, God dealeth with you as with sons. . . He for our profit chasteneth us that we might be partakers of his holiness," "Now no chastening for the present seemeth to be joyous, but grievous; nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." (Heb. 12:8-11.) It is the mountain storm that cradles the oak. David was in the school of trial forty years. When Muller, of Bristol, England, was asked how he came to have such strong faith, he replied, "By enduring strong testings."

Abiding in Christ makes us victor in trials, extracting "meat out of the eater, and sweetness out of the strong."

Let ABIDE be emblazoned on one side of your banner, beloved, and on the other the rudest storm will only shake out VICTORY.

6. *Abiding gives power.* "There is such a thing as hidden power. It is a quiet, yet moving force. It is the result of communion with God. It lies back of speech and actions. It has a calming and sustaining virtue. It

is the grace of God in the soul which overspreads and vitalizes the entire being. It has an eloquence more potent than words. It makes itself felt. Men who come in contact with those in whom it resides, more or less recognize it. There is something about them which says they have been with Jesus and have learned of Him. The possessors of it may not be conscious of its effect, as they go to and fro through life and mingle with their acquaintances, but it is none the less influential on this account." This power is personal, not administrative.

Power may attend one as the servant of God. Judas was among them upon whom rested power to cast out demons along with the other apostles.—Luke 9:1, 2. But this power is that of the Christ incarnated, so to speak, in his disciples, making them the salt of the earth. As the old lady said of one not having it: "I can not taste him." Henry Martyn moved among the Hindoos and Persians in this power, and they called him "that holy man." Yet he died young. It was not age, but this abiding power that they felt in his life. This abiding maintains the *koinonia*, communion between Christ and the soul.

The very life of Christ is the animating life of the individual so abiding. The power of Christ transfuses the individuality of him who abides and humanizes it. So it is felt by those coming in touch with such persons.

The divine thought for the world, meant in God's purpose, to reach it through this agent, becomes personified in the abiding person. This places his personality in line with the divine mind and law, and so he becomes but a link of God's out-working plan and power in his Kingdom.

God's life in Christ communicates to the abiding member God's thought for man, to be worked out by such person. He is conscious of a power with God, because conscious of being in the will of God. He is confident of success in work, because sure his work is in the line of God's purpose, and that God is working in and through him. Thus J. Hudson Taylor, seeing so many unoccupied provinces in China, and sure of his abiding relation, he had God's purpose to plant missions in those provinces born of the indwelling Spirit within him. He prayed, and knew God was behind the incarnated thought and travailing Spirit. Hence he boldly launched out on faith with no church be-

hind him, and now has hundreds of missionaries, which occupy every province of the Flowery Kingdom.

Prayer in such cases is not begging God to back a human undertaking. It is man and God with the same thought. Man occupying the Divine standpoint and working out through prayer God's thought. Thus wrought Paul and Luther, accounting God to be with them, because they were one with God in His purpose to bless the world through them. Thus prayer has a mighty assurance. Man asks what he wills because he knows God wills it, and God gives it because man is working out His will in the prayer. Thus the heroes of faith in prayer have seemed audacious in their demands upon the Almighty, while to them it was but asking God to furnish power to carry out the plans shared with Him by his abiding child.

Again the abiding relation gives the Holy Spirit as an administrative, or working power through men.

Rev. A. T. Pierson says: "If I did not have this power I would quit preaching to-morrow, and wait until I got it; and if you are determined to wait until you get it, you will not wait long: for God is

too great an economist to waste your time and His when He sees you mean business."

Mr. D. L. Moody was told by two praying women that he needed this power to preach, when he considered himself a decided success. He invited them to come speak with, and pray for him; and such hunger came on him for this power to preach, that he felt he would die if he did not get it.

After three months, while upon the streets of New York, the Spirit came upon him in such power he felt he would die if God did not withhold His hand. He preached the same truths as heretofore, but now hundreds were converted. He said he would not go back again beyond that experience for all of Glasgow, Scotland.

This is the prayer which came with the Pentecostal gift of the Spirit, and the Galilean fishermen began the conquest of the world, winning three thousand in their first day's campaign. This is what Christ meant when he said: "When He is come, he will reprove the world of sin and of righteousness and of judgment to come."—John 16:8.

It was this power which wrote that muster-roll of Faith's mighty heroes in Hebrews 11

It is this power that gives liberty, and makes soul winners of even boys and girls; and crowns some unlearned evangelist with success far surpassing the most learned preachers. The remarkable success of one such worker opened the eyes of Rev. A. T. Pierson to his need of this power.

O, beloved, have you, for your life work, this power which attends the ABIDING LIFE?

7. *Abiding is the condition of power in prayer.* Tennyson says, "Greater things are wrought by prayer than the world dreams of." Time only the more impresses the conviction that the spring of power can be touched only from our knees. The African is said to find more diamonds than the European—he searches for them on his knees. In an evangelistic crusade, Neeshima, of Japan, said, "Brethren, let us advance upon our knees."

One quaintly expressed it, "Kneeology is more potent than theology." Prayer is Faith upon her knees.

"Faith the mighty promise sees,  
And looks to that alone;  
It smiles at impossibilities,  
And cries, It shall be done."



"If ye abide in me, and my words abide in you"—on these two promises hang the keys of heaven's treasury. God's promises are conditioned. This one enwraps within itself its own conditions.

Think of it, beloved! *Abide* and ask *what ye will*, and it *shall be done* unto you. Ye rolling thunder and forked lightnings, pause and await orders from yon kneeling Elijah! Ocean waves, quiet your raging, behold yon child is praying! Angel bands, heed the call of God's servant and marshall your horses and chariots on the mountain of Do than. The three Hebrew children have prayed, and who is it Thou seest, O King, but one like unto the Son of Man, walking with them in the midst of the fiery furnace!

If you abide in Him, beloved, God's Spirit pours through your whole being, as the sap through the branches. You may not know *how*, yet your desires are the fruiting of that divine life within you. Your will is renewed; and His will becomes your will until your inmost desire is voiced in "I delight to do thy will, O God." This tide of Spirit life awakens in you those desires which burn in the very heart of God. They are borne out and up to the throne on the breath of prayer; and there they are



laid by our High Priest upon the golden altar of incense before the throne, as in Revelation, and amid thunderings and lightnings and an earthquake the seven angels prepared to sound (Rev. 8:1-6). If His word abide in you, the will of God will be known by you, and, asking according to it, nothing is withheld from you. For "this is the confidence that we have in him that, if we ask anything according to his will he heareth us: and if we know that he hear us, whatsoever we ask, *we know that we have the petitions* that we desired of him." (1 John 5:14, 15.) For "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things." (Rom. 8:32.) "He that abideth in love abideth in God, and God in him." (1 John 4:16.) Love ever gives all it can afford to give. God's love gives all our love has faith to ask *in Him*. Our impotence is met by our Father's omnipotence. The condition is that of mutual abiding. The power of prayer in the Holy Ghost far transcends that of Genii and Aladdin's lamp. Beloved, dare you believe it? or rather, in the light of Calvary's love-lit cross, dare you disbelieve it? "Is anything too hard for the Lord?" "All things are

possible to him that believeth." Mr. Finney says, that as a young man he found God's promises to prayer, but he saw Christians pray and get no answer, and it became a "sad stumbling block to me. . . . Was I to understand that these persons were not truly Christians, and therefore did not prevail with God; or did I misunderstand the promises and teachings of the Bible, or was I to conclude that the Bible was not true?" We see that the lack of power in prayer on the part of the church became a stumbling block to this young lawyer: and to this day the same is true. Beloved, have you this promised power in prayer? It is for you in the ABIDING LIFE.

8. *Abiding gives purity, holiness* "Blessed are the pure in heart for they shall see God." Such is the blessing pronounced. "Blessed are ye that hunger and thirst after righteousness for ye shall be filled." "Be ye holy; for I am holy." (Matt. 5:8, 6; 1 Peter 1:16.) Such is God's expectation. "Whosoever abideth in him sinneth not." Such is God's promise. Have you realized it, beloved?

The writer grew so tired of sinning and repenting; of praying, "Create in me a clean heart, O God; and renew a right spirit within me" (Ps. 51:

7, 10). Though for years he had hungered and thirsted after righteousness, yet it was so long ere he knew that it was in the purpose of God to *give* him this life, and to "wash him whiter than snow."

Yet He said, "He that is dead is freed from sin," "Reckon ye also yourselves to be dead indeed unto sin," (Rom. 6:1-13); and He had encouraged us with "He that saith he abideth in him ought himself also so to walkeven as He walked" (1 John 2:6). Here is profession, and also possession. His walk was sinless, ours should be so; and, if we abide in Him, He promises it shall be so: for we shall then be completely under control of His Spirit in thought, word and deed. Paul says: "Ye; not I, but Christ liveth in me." (Gal. 2:20.) Christ no more lives a sinning life in our bodies than He did in His own body. Here is God's provision for a holy life; but how few have availed themselves of it: "Little children, let no man deceive you, he that doeth righteousness is righteous, even as he is righteous. He that committeth sin is of the devil." (1 John 3:7, 8.) God's prophet predicted we should "serve him without fear, in holiness and righteousness, before him, *all the days of our life*" (Luke 1:74, 75)

and Christ's last prayer was that we might be sanctified; He also prayed that His disciples should not be taken out of the world; hence it was not at death that He expected them to be sanctified. Yet in the face of all this, men will say, no one can live a holy life. Certainly such is not the teaching of Him who said, "Abide in me," "Whosoever abideth in him, sinneth not." It is not the theology of Paul, who said: "Ye are witnesses *and God*, how *holily* and justly and unblamably we have behaved ourselves among you that believe"; "The God of peace sanctify you wholly." (1 Thess. 2:10; 5:23). Nor is it that of John: "He was manifested to take away our sins; and in him is no sin," "Whosoever abideth in him sinneth not." (1 John 3:5, 6.)

The purpose of God in redemption is not primarily to deliver us from the wrath of God amid the pains of hell; not our beatification in heaven: but the restoration of man to the lost image of God in holiness. It is a restoration in Christ, on a loftier sphere of creation work than Satan wrecked—to a restoration of love and fellowship between the Father and sons in the Elder Brother. All God's eternal decrees are intended to secure the

restoration of God's children to the lost likeness of God. *These decrees primarily have respect to CHARACTER, and only secondarily to DESTINY.* "Having predestinated us to the adoption of sons" (Eph. 1:5), "For whom he did foreknow, he also did *predestinate* to be conformed to the image of his Son" (Rom. 8:29); "Them he also *called*" (Rom. 8:30), "For God hath not *called* us unto uncleanness, but unto holiness (1 Thess. 4:7); "Because God hath from the beginning *chosen* you unto salvation through sanctification of the Spirit, etc." (2 Thess. 2:13); "According as he hath chosen us *in him* before the foundation of the world *that we should be holy and without blame before him in love*" (Eph. 1:4); "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience, etc" (1 Peter 1:2). "He that saith I know him, and keepeth not his commandments, is a liar, and the truth is not in him" (1 John 2:4; John 17:3).

In the light of these Scriptures, those who claim to be Christians, yet affirm that they sin daily in thought, word and deed, either are mistaken, and are yet in their sins, or they are carnal Christians,

babes as the apostle designates the unsanctified. (1 Cor. 3:1-3; Rom. 7:14-25).

The condition in which the pure in heart, Spirit-filled, live this holy, peaceful life, is that of abiding in Christ, as the branch in the vine. This state in which such life is possible is obtained by obedience and faith (John 14:15-17); and also maintained by obedience and faith (John 15:10; 1 John 3:22, 23; 4:24). "And he that keepeth his commandments abideth in him, and he in him."

The enabling power, and the law regulating this life is "the law of the Spirit of life in Christ Jesus, which hath made me free from the law of sin and death . . . that the righteousness of the law *might be fulfilled in us*, who walk not after the flesh, but after the Spirit." (Rom. 8:1-4.)

Herein lies the secret of a holy life. It is in *Abiding in Christ*. It is procured for us by His atonement, secured by His resurrection, delivered to us by the definite gift of the Holy Spirit, wrought in us through the Word by the Holy Ghost, and received upon entire consecration, by a definite act of faith for such gift. (Gal. 3:14; Luke 11:10-13.)

Says Peter of Cornelius' household: "And God,



which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; and put no difference between us and them, purifying their hearts by faith" (Acts 15:8, 9).

Thus, by the reception of God's Spirit by faith, these Christians received pure hearts, as did the disciples at Pentecost. David's prayer was answered in this case: "Purge me with hyssop, and I shall be clean; wash me and I shall be whiter than snow" (Ps. 51:10). Abiding maintains this purity.

Our relation to Adam as our federal head made us sinners, and only sinners, by nature and by practice. As such we have a single nature, and that carnal, "enmity to God."

Our relation to Christ, the Second Adam, gave us, by the birth of the Spirit, a new nature, and that spiritual. Thus we have two conflicting natures, and are in the 7th of Romans, as to experience, double-minded and unstable. But Paul had an eye single to God's glory, for he thanked God through Jesus Christ that he was delivered from that "body of death," carnality, and out of the 7th into the 8th chapter of Romans.

But how is this wondrous deliverance secured?

By "the law of the Spirit of life," as we *abide in Christ*. Our connection with Adam brought us under the law of sin, producing in us all manner of evil desires, thoughts, and acts; so our vital connection with the Second Adam implants within us a new life. This life has a divine origin, and produces a new nature with its affections, thoughts, acts—all holy. This life and nature are spiritual, and *can not sin*.

Thus there are, after regeneration, two vital forces in us, the carnal and the spiritual, struggling for the mastery. Each originates in our vital connection with the first and second Adams. The carnal nature can only sin, being enmity to God; the new nature can not sin, being born of God. (1 John 3:9; Rom. 8:7.)

Hence, when the Christian is filled with the Spirit, as the branch with sap, and abides in Christ, as the branch in the vine, the mightier law, or force, overrides, destroys the action of the weaker law, and the sanctified, Spirit-filled man finds his affections, his intelligence, his will, so dominated by the Spirit, that all the processes of life flow from Him, and he is dead to sin, and alive to God, living a holy life.



If man is not so filled with the Spirit by abiding in Christ, that the divine life dominates him entirely, still *some* life must reign in him, and if not the divine, it will be the natural, carnal one; hence the affections, intellect, will are to that degree under control of his Adamic, carnal nature; and so far he will not be holy in life.

Our relation to the first Adam is physical and involuntary, by reason of birth. Our relation to the Second Adam is spiritual and voluntary, by reason of our birth of the Spirit. This relation we may make partial or entire, according to our degree of consecration, and our act of faith. If we are only regenerated—receiving a new nature—we are “babes, or carnal Christians” (1 Cor. 3:1-3). If we are filled with the Holy Spirit, we have “put on Christ,” and are adults, Spirit-filled, spiritual. If we *abide in Him*, our connection remains entire; and our lives will be spiritual and sinless. “Who-soever abideth in him sinneth not.” If we do not abide in Him, the carnal law will resume action, and we will sin.

Where two opposing laws, or forces, act, the stronger may be so supreme as to destroy the weak-

er so it will not act, and result in any volition or action.

Hence, if you *abide in Christ*, the divine life, "or law of the Spirit of life," overpowers the natural life, the law of sin, and your affections, proceeding from the action of the Spirit, will be pure; your volitions and life, holy.

Soochow Creek, in China, has connection with up-country water sources; and the law of the creek is to bear all vessels down to the sea. But one November night, with rudder under arm and all sails furled, we ran up that creek twelve knots an hour. The tide, the law of the ocean, coming in conflict with the law, or current of the river, had not only suppressed, but destroyed the action of the weaker law; and so long as we were under the influence of the ocean tide there was no tendency to float seaward, though the connection of the creek, with its water sources continued unbroken.

But *the power of a stronger law annulled all action of the weaker*. Thus we remain connected with the first Adam, and the life from him will ever act; *unless* our connection with the Second Adam is so complete, that the mightier force—"the

law of the Spirit of life in Christ Jesus"—controls us in thought, word and act, completely destroying the action of the law of the Adamic life, which is carnal.

This is God's philosophy of the sinless life, lived by those abiding in Christ. This, too, shows us how those once possessed of this life in its fulness may, by any degree of laxity, to some extent again come under the influence of the old self, or Adamic life; and to such extent their life will not be perfect. For all our thinking, feeling, acting are the effect of life's power. It must be either our old Adamic, or our new Christ life that acts. If it is our old, Adamic life, there will be sin; but if the divine life in us is so full as to control, there will be purity in thought and sensibility, and will; and we will live a holy life: for it is no more I that live: but Christ that liveth in me.

Now, in the light of this law, we see it is not enough to be sanctified: we must *abide in Him* if we expect our lives to be holy. Any neglect of duty, or disobedience, will mar the abiding. It is a barrier to the ocean tide, and soon there will be seen in those sanctified persons things which should not be. If any worldliness again entwine the

branch; if any gust of temptation wrench the connection; if any weight of care partially sever the branch; if any disobedience interferes with this full abiding, from the very law of being, the old life will reassert itself, and there will be some sin, though the Spirit be not withdrawn, and the persons may truly feel they are not back in the old experience of the merely justified state; neither are they in the condition of the unregenerate, nor yet of those fully abiding in the sanctified life.

I dwell extensively on this subject, because many long for a pure heart and a holy life, yet cannot see how it is possible, though they see it taught in the Word. Their trouble is increased by seeing inconsistencies in those who profess to be in the ABIDING LIFE.

It is not a state of sanctification, but a *life* lived in the power of the Spirit. It is Christ living His life within us; His life using our faculties and members, loving, rejoicing, praying, thinking, working through us. And He says that if we keep His commandments we will abide in Him, and if we abide in Him we will not sin. This is the secret of living a holy life—*Christ in us, we abiding in Him.*

All sin is unrest. "There is no peace, saith my God, to the wicked." Where there is anger, impatience, discontent, envy, jealousy, doubt, unbelief, fear, anxiety, etc., there is sin. Where perfect love, peace, joy, purity, power, rest, are lacking, there is not perfect abiding. *Abiding in Him* is God's remedy for all heart ills; it is the secret of a holy life, of all fruitfulness. We see people seeking power, more power. The apostles sought this: and the place was shaken and they were all filled with the Holy Ghost. God is glorified in our fruit-bearing. He calls us to it. He is ready to furnish all needed power. No coaxing is needed to get the husbandman to aid the vine or branch. The secret of peace, purity, power, lies *in maintaining right relations with God*—the branch abiding in the vine; so He can pour a flood-tide of Holy Ghost life through us. Much of our strength in prayer and effort is exhausted in striving to induce God to agree with us and come to our assistance. Some one asked Abraham Lincoln to appoint a day of fasting and prayer, that God might be on their side. "Don't bother about that," said the man of common sense. "God is now on the right side;

you simply get with Him." *Fulness of abiding gives fulness of life and power.*

9. *Abiding secures communion with Christ.*

The Greek word for communion, *Koinonia*, like *Paraclete*, has a breadth and depth no one English word carries: It is partnership in labor or business, fellowship in suffering and reward, communion in spirit and love, life and peace. Christ is the head, we are the members, sharing His life, love, purity and power. He is the husband, we the bride, sharing His affection and care. He withholds nothing from us. "The secret of the Lord is with them that fear him." He brings them into His banqueting house, and His banner over them is love.

It was this communion with God in the mount that made Moses' face to shine. It was this communion of Jesus with the Father upon the Mount of Transfiguration that robed him in dazzling brightness, till the people even marveled as He came down from there. He takes His beloved down into the garden of spices, and there whispers in our souls tender messages we dare not utter. Here He calls us by a new name—God's pet name—which "no man knoweth but he that receiveth

it." Here the soul becomes so enamored of His love that it has no eye for worldly pomp, no ear for worldly applause. It becomes easy to live a holy life, separate from the vain pomp and show of the world, abiding in Him, "lost in love and glad amaze."

At the National Missionary Convention, the writer heard a little woman from India tell how she had been living for weeks in Isa. 58:11. One could see the very beauties of Christ's life in her radiant face and beaming eyes. It reminded one of Moses. She was dwelling in the secret place of the Most High, and her face shone. It was a revelation. Since then I have seen many come from that place of communion with the glow of heaven in their countenance. And when in heaven, where the abiding is perfect, the communion unbroken, "we shall be like him, for we shall see him as he is." Then "I shall be satisfied when I awake in thy likeness."

10. *Abiding is the condition of physical blessing.* "Thou hast been our dwelling place in all generations." "No evil shall come nigh thy dwelling place." Satan could not touch anything belonging to Job until God gave permission. It is



authenticated that the Maronite Christians in Mt. Lebanon pleaded these promises when their heathen neighbors were falling with cholera—and they were exempt. So, also, the Christians near Foo-chow, China, plead the promise, “Surely He shall deliver thee from the snare of the fowler and from the noisome pestilence,” and only three of their number fell from the cholera, which was sweeping off their heathen neighbors.

The promises to those abiding in Him, “under the shadow of His wings,” “in the secret place of the Most High,” mean more than most Christians take them to mean. It will not avail to say some of God’s loveliest saints suffer most. All this may be true. And yet there is provision made in Christ for these Christians, though they knew it not. It was twenty-five years before the writer saw what was in Matt. 8:17; Isa. 53:4, “He took our infirmities and bare our sickness.” God will not alter the law of gravitation to save even a falling infant. And God would not have sent angels to bear up Jesus had He leaped from the pinnacle of the temple. The provision is *in Christ*, but only by faith can we become partakers of it. No matter how lovely

a Christian may be, if he does not see and appropriate by faith the benefits in Christ, He will never receive them. *We must accord with spiritual laws if we enjoy spiritual benefits.*

"The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." The law in our members leads to sin, and sin to disease, and disease to death. We are not delivered from death, for here an exception is made. "It is appointed unto men once to die." But God's Holy Spirit can so fill one with life as to bestow health while living.

When Miss Sarah Little, daughter of a Presbyterian clergyman, lay very low with nervous prostration following lagrippe and malarial fever, she received the Holy Spirit; and clapping her hands, she said, "Praise the Lord, I am well, and I am not going to lie here." She sprang from the bed and walked the floor praising God, though the day before she had been lifted for the first time in weeks from her bed. She was at the dinner table within an hour, at church the next day, a well woman, aiding in household duties. Men can "depart and be with God" without sickness; even as Moses, and as the writer's grandfather. He just fell

asleep at 91 years of age, and awoke in heaven. There is a law of health in Christ, obtained like all that He procures for men, by faith (Ex. 15:26; Deut. 7:12, 15; Rom. 8:11). "If the Spirit of Him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." The word "quicken" is not the word for resurrect, but the one used where Abraham's body was vitalized so he begat Isaac and Keturah's children, after his natural powers had failed by reason of age.

"For we are members of his body, of his flesh, and of his bones," (Eph. 5:30),—members of Christ's resurrected body: He is the head, we are the members. This vital union in the abiding life brings the Christian unto a realm where, by faith, he may partake of a supernatural vitality. Mr. Moody mentions a broken down minister who came into this relationship with Christ, and was so vitalized that he began and preached many times a week for years without rest. Rev. Stephen Merritt, when 60 years of age, exclaimed: "Farewell to blue Mondays! I preached five times yesterday, and I am as fresh as a lark this morning."

It was this Abiding Life which gave him the increased vitality. Beloved, do not pooh-pooh this. Do not cast it aside as fanaticism, as the writer might once have done. It is not theory. It is Bible truth.. Provision is made for its bestowment, (Mark 16:18; James 5:14-16). It has been proven time and again in the writer's experience. At times, by faith, it has rested a wearied body, at others, healed various diseases, as hemorrhage, malarial fever, typhoid fever, etc., all in answer to "the prayer of faith."

11. *Abiding is the place of Spiritual Security.* The vine and the branch have mutual relationship. Jesus expresses it thus: "Abide in me, and I in you." The branch has the same life as the vine. It is a live part of the vine. If the life in Jesus the Vine is eternal life, so must it be in the branch. But His life is that of the Father. "I live by the Father." Christ ever abides in the Father. Much more is our life only a *derivative one*. It continues only while the branch abides in the vine. Adam died when he broke his connection with God. Spiritual life is maintained only by spiritual union with God in Christ, the fountain and channel of life to the believer. "Separated

from me ye can do nothing." Out of Christ we were "dead in trespasses and sins." Born of the Spirit, (John 4:5, 7), we have eternal life; for that is the kind Christ has; and the branch partakes of the same life and nature that is in the vine.—2 Pet. 1:3, 4. As the branch is born of the vine, it can not be a branch and not have the same life that the vine has. And as the life of the branch is conditioned on abiding in the vine; so the life of the believer is a *conditional* one. It came when by faith we came into vital relation with Christ, and were born of the Spirit, the water of life; just as the branch is born of the sap—which is its water of life. *And, like the branch, this life continues only while we abide.* "If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned."—John 15:6. *Eternal life is a derivative one: and is conditioned on the maintenance of vital union with Christ by faith.*

While this is a mixed metaphor, it is plain. Man is a moral free agent. He can abide, or not, as he will. "If ye keep my commandments, ye shall abide in my love: even as I have kept my Father's commandments, and abide in his love."—John

15:10; 1 John 3:24. Jesus recognizing man's moral free agency appeals to him, "Abide in me." Possibly every promise of God is conditional.—Ezek. 18:19-24.

Theologies and creeds cannot alter the plain teaching of this chapter. "Whosoever abideth in him sinneth not." *"Every branch in me that beareth not fruit he taketh away."* There is no moral peak without its abyss. "Let no man deceive you," O careless, fruitless professor! Beware! "The axe is laid unto the root of the trees; *every tree* therefore which bringeth not forth good fruit is hewn down, and *cast into the fire.*"—Luke 3:9. The abiding branch is fruitful, the fruitless branch is "cast into the fire and burned." Beware! *Abiding is the only place of fruitfulness and of security.*

Blessed be God, there is a place of security for the child of God. Here Paul exclaimed: "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day.—2 Tim. 1:12. "Now he which *stablisheth* us with you in Christ, and hath anointed us is God which hath also *sealed* us, and given the earnest of the Spirit in our hearts."—2

Cor. 1:21, 22; as also Eph. 1:13; 4:30; Rev. 7:3. Those living the Spirit-filled life of Rom. 8 can stand in Him "*complete*," and challenge the powers in heaven, earth and under the earth to produce anything which can separate them from the love of God in Christ Jesus. For He is "sealed unto the day of redemption." The seal is God's Spirit, who dwells in him, beneath his affections, intellect and will; working in him both to will and to do. Hence the abiding Christian will not desire to separate himself; and, having an "earnest," a guarantee, of his future inheritance in the gift of the Spirit, he feels secure of his inheritance. But such portion belongs only to them that "are in Christ Jesus, who walk not after the flesh but after the Spirit;" who *abide in Him*. Hid away in Him, they "view the triumph from afar," and like Israel before Jericho, shout victory in advance. How important, how blessed then, beloved, that we *abide in Him*, where we are "kept by the power of God, through faith, unto salvation, ready to be revealed in the last time."



## CHAPTER III.

### HINDERANCES TO THIS ABIDING.

1. HINDERANCE. *Ignorance of the secret of the Abiding Life* has kept many out of it. The writer read the lives of Henry Martyn, James Brainard Taylor, Muller of Bristol, England, and others. He saw that he and none about him enjoyed such experience as they, but he just supposed God gave more grace to some than to others. He had not learned the difference between grace and graces. God "divideth to every man severally as He will" the gifts, or graces, needed for their respective places of service; but His grace is *free to all* who will have it: "Whosoever will, *let him take* of the water of life freely," i. e., of God's Spirit. Bezaleel had given him, by God's Spirit, wondrous executive ability and inventive talent to make the work of the tabernacle: but to a Billy Bray, as truly as to John, the beloved, is God's grace given. "Who is my mother and my brethren. . . .? Whosoever shall do the will of God, the same is my brother

and sister, and mother." Mary has no favor above the obedient disciple, be he never so lowly.

Again, the writer thought they and he had each been regenerated, and lived on the same plane, though by the diligent use of means, they had outstripped him, and were on Beulah Heights, where "their sun goeth down no more forever;" and by pressing on he might eventually attain those celestial heights. Little did he think they were living on an altogether higher plane than the one on which he lived. He supposed regeneration brought us to the only plane of Christian life there is this side of death. Little did he think that there was another sphere into which one might enter by as instantaneous and radical an experience as that by which he had entered the regeneration experience. He who heeds not the question, "Have ye received the Holy Ghost since ye believed?" will never know the bliss of the Spirit-filled life, "hid with Christ in God."

He may wonder how it is that some are so full of joy and peace and perfect love; so fruitful, so bright and useful; but he will never know the secret until he enters the *Abiding Life*.

II. HINDERANCE. *The doubt respecting the*

*possibility of living such a life this side the grave.* People read that God "always causeth us to triumph in Christ;" yet they do not believe this possible. They hear the apostle say: "Nay, in all these things we are *more than conquerors* through him that loved us:" yet they think that applied only to the Christians of the apostolic age, as though the fountain of grace had run dry during succeeding centuries. They hear the Spirit say: "Reckon ye also yourself to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord:" and they just think it means God reckons us as though dead, instead of our making a reckoning by which we become dead to the power of sin. Paul says, "Yet not I, but Christ liveth in me;" and they say: "Oh yes, but that was Paul."

They do not believe it possible to have the Spirit of Christ so dwell in them as He did in Paul or Timothy; though Madame Guyon, Hester Ann Rogers, Wesley, or Inskipp, Bishop Taylor, J. Hudson Taylor and others witness to it in the later centuries.

They will take a verse out of its connection, a verse written by John (1 John 1:5), descriptive of people who walked in darkness, yet claimed fellow-

ship with God, and use it to annul what John says of those who "walk in the light," and the blood of Jesus Christ His Son cleanseth them from all sin.—v. 6. John wrote these things that we sin not: they quote them to prove we have to sin.—1 John 2:1. Alas! "blind leaders of the blind!"

They do not conceive it possible that God's Spirit can so dwell in a man as to bring every thought into captivity, subduing every affection, and energizing every volition; till we can say, "For me to live is Christ."

Andrew Murray says: "Though they heard the word they did not know such a life of abiding fellowship was possible, and indeed within their reach." True, sadly true, the writer knows by a twenty-five years' experience of longing and struggling in the dark, till God gave light.

III. HINDERANCE. *Inability to discover the secret.*

"Others will say that though they believe such a life possible and have sought after it, they have never yet succeeded in discovering the secret of its attainment. While others, again, alas! will confess that it is their own unfaithfulness that has kept them from the enjoyment of this blessing."

The secret is they have never desired it so intensely as to "seek for it with all their heart." When we desire such life more than we do all else we will not be long in discovering the secret, or in obtaining it. Till then the secret may be hidden, the life will be unobtained and unobtainable. God's rule ever is, "Ye shall seek me, and find me, when ye *search for me with all your heart.*"

IV. HINDERANCE. *Doubts.* Many a child of God is kept from this blessing because shut up in Doubting Castle. Some live there so long they seem to love their prison as though it were "Home, sweet home." They may have even entered the borders of the Beulah Land. They may have gotten rid of doubts respecting the forgiveness of sins, but now they doubt God's gift of the Spirit, of their acceptance for, and entrance into, the Abiding Life. If the witness comes, they soon recede into the shadows of doubt. They say they do not doubt God, but themselves. Thus they shrink from calling God a liar, as every doubt about a genuine promise does; but it really amounts to this; for God never asked them to put confidence in self.

"But it is my faith I doubt." You are not to

have *faith in your faith*, O doubter, but in God, and in His word. *As long as you doubt you have no faith* on the point about which you doubt.

Doubting becomes a luxury, as some mothers rejoice in their sorrow over a departed child. It is a kind of sad luxury. "Try to give it up, and you will soon find out whether it is a luxury or not. Have you never known what a fascination it is to brood over wrongs till you grew miserable; yet, like a bird charmed, you could not withdraw your mind from the subject? Thus a morbid state of doubt may be indulged. *It is sinful.*

Of course yours is your exceeding conscientiousness (?) or your peculiar temptations; or your own unworthiness. Your fancied humility is the fungus growth from the grave of your pride. God never gives anything because you are worthy, or unworthy, but because His Son is worthy. Your doubts dishonor His Son's worth. You are doubting the Lord, not yourself. Doubts are born of conscious self, and of Satan. It is a hellish spawn, a sin, a foul sin, to be renounced like any other sin. "He hath magnified his word above all his name." "He that believeth not God hath *made*

*him a liar.*" Do you note that, O doubter ! Be honest with God and yourself.

"The trouble is in this matter of doubting ; the Christian does not always make a full surrender, but is apt to reserve a little secret liberty to doubt, looking upon it as being sometimes a necessity.

"I do not want to doubt any more,' we will say, or, 'I hope I shall not ;' but it is hard to come to the point of saying, I *will* not doubt again ; and no surrender is effectual until it reaches the point of saying, I *will not*. The liberty to doubt must be given up forever ; and we must consent to a continuous life of inevitable trust." Then say, "I dare not doubt God. I have done what He requires ; I have sought what He offers ; I must, I will, and I do believe what He promises."

"Do not stop to argue about the matter with yourself, or with your doubts. Pay no attention to them whatever. Just look at what is written. Say, "I dare not doubt my God. 'Tis true : Jesus saves me from all sin ; He saves me now. He said He would give the Spirit to them that ask. My all is on the altar. I have asked. I know He gives me the Spirit." Stand on God's promise till you are filled with the Spirit's presence, and you have



the Abiding Life. You are sanctified. (Read the Christian's Secret of a Happy Life—Chapter on Doubts).

V. HINDERANCE. *The inconsistent lives of those professing sanctification.*—There are those who look about them, and finding so few whose lives come up to their idea of the Life of Abiding, think it is surely only a theory. Yet one such life is a demonstration. That of the theological student, James Brainerd Taylor, said a college president, had moulded more lives than the biography of any one during first half of last century. It opened the writer's heart to seek a deeper life. It led Rev. W. H. Boardman and wife into this life of faith; and, for years, as flaming torches of holy living in the United States and Great Britain, they became a mighty power for holiness, being probably the father and mother of the Keswick Movement. Yet it is true few do so live as to be able to give thanks in all things, to be so filled with the mind of Christ as to rejoice in all the Lord's providences; to show in their lives the rest of God, which is portrayed in Heb. iii, iv. Yet it is the believer's blissful portion.

Recently a message came over the 'phone:

"Come, place your son in an infirmary; severe typhoid case; seventh day; fever 105 1-2."

Three of us knelt. After thanking God that this fever was one of the "all things" which work together for good, etc., we asked God to glorify Himself in answering prayer by healing. He did. I thus preached, by testimony, of God's will to heal, which the church in my call for services had prohibited, and the next day as I went home I would look to God in prayer for the sick, and the assurance would come, "Have I not healed?" and all I could say was, "Yes, Lord, and I only desire to thank You."

When I arrived I found the fever gone, the doctor puzzled, and my soul exulting in the Lord.

So few are found who are always sweet, gentle and considerate in their homes, though in services they testify to *entire* sanctification. And their voice and manner do not seem as yet to be entirely pervaded by "perfect love."

Others still hoard property, while singing, "My all is on the altar." And some are denominationally critical of other churches; calling them "Come-outers," or "Members of the apostate churches;" the tone and titles little showing forth

the meek and loving spirit of that charity which "covereth a multitude of sins."

Again, it is noted in conversation, that they speak of the faults of others, possibly commending them, yet adding, "But, so and so," while God's command is, "Speak evil of *no* man." And evil speaking is a breaking of a divine command, hence a *sin* to be confessed and forsaken. It is the commonest of all sins, easiest to slip into, last to be rid of; for "there is scarcely any wrong temper in the mind of man, which may not be occasionally gratified by it, and consequently inclines us to it. Anger, resentment, pride, envy, jealousy, all are gratified by it, and it is a *symptom* of some sin yet inhering in the heart, notwithstanding the profession of holiness, and, it may be, the possession of the Spirit. Beloved, you may be *in Canaan*; but do not claim *entire* sanctification until you have at least destroyed *all* the thirty-one Kings, which you may meet in the land. Every foot of it is yours, but have you dispossessed them? Have you yet possessed it all? And let us remember that it is "the little foxes that spoil the vines." We want vines with grapes of Eschol to entice

others over into this land of rest and plenty—into the ABIDING LIFE.

Again, reader, you look within and see your *own* weakness of will, coldness of affection, want of zeal; the power of worldly objects over your life; your aversion to, or distaste for, spiritual exercises, as prayer, reading of God's word, the prayer meeting, etc; and you say, "I can't believe God can enable me to live above all these things in this life." But He can. "Greater is He that is in you than he that is in the world." The trouble is, you have more faith in the power of "the law of sin in our members," than in "the law of the Spirit of life in Christ Jesus—power which now worketh in us and is able to fill us with all the fulness of God. But you do not believe it.—Eph. 3:14-20. True, God says, "Put off the old man with his deeds." But you think, "That is very well—but I know I can never do it in this life." And this notwithstanding Christ prayed, "Father, sanctify them through thy truth. I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil."—John 17:17-20. And He taught us to pray, "Thy will be done in earth as in heaven." It is there done by

all, done perfectly. Then it includes you, and your entire sanctification. And did He not say, "I know that thou hearest me always?" Then God is bound to make it good in your life if you allow him through your faith and obedience. The trouble is, beloved, you have not entered the ABIDING LIFE, or you have not yet learned the secret of abiding therein. *You need to be established.*—2 Thess. 3:3; 1 Thess. 5:23, 24.

If God taught us to pray for what could not be, it were to mock us. If He could, but would not answer the prayer, He himself taught us to pray, it were worse than mocking us; He would become "silent partner" with the Devil in our enslavement in sin. If we ask, but do not expect an answer, we mock God with vain petitions. If we ask, but refuse to trust God to deliver us from sin, we act the hypocrite; and may expect our doom.—Matt. 23:13, 14.

If Satan can enslave and defile so the Spirit and the blood cannot loose and cleanse, then sin and Satan are mightier than God and grace. Yet He says, "where sin abounded, grace did much more abound."—Rom. 5:20. God can, or cannot, deliver you from your enemies (Luke 1:74, 75); God

will, or will not, give you victory over your enemies. If He cannot, he may be mighty, but the Devil is mightier. Yet He declares that He has bruised the serpent's head. If He will not, then He wills you to continue in sin, and He can not be holy. "But thou shalt call his name Jesus; for he shall save *his people* from their sins."—Matt. 1:21. Are you one of His people? Then remember that "He was manifested to take away our sins."—1 John 3:5, 8. If we are not willing for Him to save us from our sins, we are rebellious sinners, and vainly cry, "Lord, Lord."—Matt. 7:21.

But possibly, beloved, He cannot deliver you because you have not seen the possibility and necessity of a holy life.

VI. HINDERANCE. *It costs too much.*—One said to a friend, "I would give the world to have your experience." The reply was, "That is just what it cost me." The only condition of discipleship is, "Deny thyself, take up thy cross, and follow me." "If any man love his life more than me, he cannot be my disciple."

Ah! to the babe, the carnal Christian, it means a death blow to some dear lust, or plan, or pursuit.

There is to be given up the card table, the dance, the theatre, the novel, the unholy business or social relations; sins of imagination, those chambers of imagery in which some who have ceased from, or never committed, the outward sin, yet retire in thought to revel in lusts of some kind; Sunday newspapers, evil speaking, Sabbath outing, a thousand forms of self indulgence are to be denied, and duties taken up, as family altar, work, missions,—we know not what, but whatever God's Spirit calls us to do.

But the *way of the cross* is the only road into this life. "I am crucified with Christ," is Paul's description of how he entered into it. Hannah Whitall Smith says: "I began to *long* after holiness. I began to groan under the bondage of sin, in which I was still held. *My whole heart panted* after entire conformity to the will of God, and unhindered communion with Him." Says Moody, "For months I had been *hungering* and *thirsting* for power in service. . . . The blessing came upon me *suddenly*, like a flash of lightning." Mrs. Booth, "the Mother of the Salvation Army," says, "*God never gave this gift to any human soul who had not come to the point that he would sell all he*



*had to get it."* It is no flowery path the sluggard may travel, but it is worth ten thousand times what it costs. Will you, beloved, pay the price?

VII. HINDERANCE.—*Prejudice.*—Prejudice is possibly the greatest obstacle in the beginner's path, after years of life in the church. Prejudice is the daughter of Sin and Ignorance, and has all the bad traits of both parents.

"I don't care what you say, I don't believe any one can live a holy life in this world. You never could prove that to me." Ah, one cannot reason with prejudice, for she was not born of reason. Her ear is dull as the adder's, charm you never so wisely.

But would not such a life be lovely?

"Oh, yes; but I can't believe that any one lives it now."

But did not Jesus command it, and promise we should so live?—Luke 1:74, 75. Did He not pray for it? (John 17:17-20). Has He not made provision for it in shed-blood and poured-out Spirit?—Heb. 13:12; Acts 15:8, 9; John 14:15-17.

"Oh, yes; but you can prove anything by the Bible."

But does not Jesus say, "He came to take away

our sins"? Did not David pray, "Wash me and I shall be whiter than snow"? and did not God say, "Then will I sprinkle clean water upon you, and ye shall be clean," etc.?—Ezek. 36:25-27.

"Well, I do not care to discuss the subject; I know I sin every day of my life." Poor *sinner*! "He that committeth sin is of the Devil." "He that 's born of God *doth not* commit sin." "Who-soever abideth in him *doth not* commit sin." "Who soever sinneth hath not seen him, neither known Him."—1 John 3:5-9.

But God's truth is no match for prejudice, especially when encastled in a moss-grown, man-made creed.

"But, beloved, I am persuaded better things of you."

Are you out of Egypt? You feel God has delivered you from His wrath and Satan's power?

Yes; God "brought us out from thence (Egypt), that He might bring us in" (Canaan). Are you yet entered into this fair land, the rest of God? Heb. iii, iv. Are you sitting beneath its vines and fig trees, feeding your soul on the honey and milk? or, are you still struggling on in the wilderness

way, fighting now and then, with Amalek—the flesh? having now and then an Elim revival; ups and downs, coldness and repentings, marking your journey to God's promised rest?



## CHAPTER IV.

### HOW TO ENTER THIS ABIDING LIFE.

*The possibility of it must be clearly seen.*

1. *God commands it.* "I am the Almighty God; walk before me and be thou perfect."—Gen. 17:1. "We are children of Abraham and heirs of the promises."—Gal. 3:29. We are to be perfect.—Matt. 5:48. Perfection is defined by the sermon on the mount preceding this command. "Be ye holy; for I am holy."—1 Pet. 1:15, 16. "Even so reckon ye also yourselves to be *dead indeed* unto sin, but alive unto God in Christ Jesus."—Rom. 6:11-13. "Follow peace with all men, and holiness (the sanctification, R. V.), without which *no man shall see the Lord.*"—Heb. 12:14, also Eph. 4:22-24.

2. *God prophesied that we should be holy,* and prayers have gone up for our sanctification. (Holiness and sanctification are the same in the Greek. We use an Anglo-Saxon and a Latin derivative, which are synonymous, translating one Greek word).

"Blessed are they that hunger and thirst after righteousness, for they shall be filled.—Matt. 5:6. "To grant us that we being delivered out of the hand of our enemies, should serve him without fear, in holiness and righteousness before him *all our days.*"—Luke 1:74, 75. "Father, sanctify them through thy truth, thy word is truth."—John 17:17-19. "Thy will be done as in heaven so on earth."—Matt. 6:10. "The very God of peace sanctify you wholly, etc."—1 Thess. 5:23, 24; also Eph. 3:15-21; 2 Cor. 13:9.

3. *God has chosen, called, predestinated us to holiness.* "But as he which hath called you is holy, so be ye holy, etc."—1 Pet. 1:15. "Who hath saved us, having called us with an holy calling."—2 Tim. 1:9. "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love.—Eph. 1:4.

"He also did predestinate to be conformed to the image of his Son."—Rom. 8:29.

4. *"A hunger and thirst after righteousness must lead you to be willing, yea, determined to have it at any cost.*

"In the last day, that great day of the feast, Je-

sus stood and cried, saying, If any man *thirst*, let him come unto me and drink. . . . This he spake of the Spirit, which they that believe on him should receive."—John 7:37-39.

We must be convicted of a great need. Oh, how I longed to be "*filled with all the fullness of God*"! I was so tired of the up-and-down, un-Christ-like life. Mrs. Booth said in Exeter Hall, in an address on holiness: "I think it must be self-evident to every one present that it is the most important question that can possibly occupy the mind of man, *How much like God can we be?*" "As the hart panteth after the water brook, so panteth my soul after Thee, O God." Would you rather be like God than have friends, reputation, pomp and pleasure, ease and comfort? It may take you from the carnal ease of home to the slums, or even to a heathen land. Get tired of struggling and failing, sinning and repenting, and come, receive of God His Holy Spirit to fill you with His own life, the LIFE ABIDING.

In crossing the desert, when thirst presses the caravan, it is said they loose a few harts. The little creatures will rush hither and thither, scenting the air, then bounding away they lead to the

fountains of water. O, beloved, have you loosed thy thoughts and aspirations, the harts of thy soul? Do you cry, "As the hart panteth after the water brooks, so panteth my soul after thee, O God"?

5. *Consecration must be made once for all*—not this weekly (weakly) kind. But all you have and are—all you know and do not know, is dedicated, as though you signed a blank consecration, and said: "Lord, write in that all you ask, and I will stand to it."

Afterwards, when God places His finger on any thing, though thought of for the first time, say, Yes, Lord, that was included, too. "My all is on the altar," and the altar sanctifieth whatsoever toucheth it. Christ is the altar.—Matt. 23:19; Ex. 29:37.

Amanda Smith, the colored evangelist, says: "You must make your consecration *complete*, and you must make it *eternal*. No experimenting by a temporary consecration will answer. I gave everything to God. All I had was my black self and my washtub and my wash board; but I gave all, and the Spirit came and sanctified my soul." The writer said, Lord, I give all I am and have. I



seemed to see a circle passing over my head and under my feet. I said, Yes, Lord, all within that circle; and I place in it children, property, church, reputation—all. The gift was accepted, and though He has called for all I gave, save the children, yet never for one moment have I desired to alter our covenant. My cry is even now, Deeper yet, Lord; less of self and more of Thee. Is all on the altar, dear one? If not, place it there. I saw one walk up, lay a gold locket and chain on the table, go back weeping, bow in prayer, and soon rise with a shining face, crying Victory! Place it there nor heed the heart cry. Soon victory will perch upon the tomb of a crucified self.—Gal. 6:14.

6. *The Spirit must bring Jesus Christ into your life.* The door of the temple is to be opened (Rev. 3:20), and God will give the Spirit.—Luke 11:13. He purifies and fills the heart, and you are sanctified by Him.—Acts 15:8, 9; 26:18. “That I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost.”—Rom. 15:16.

Says the Master: “If ye love me, keep my com-

mandments. And I will pray the Father, and he will give you another Comforter, that he may abide with you forever; the Spirit of truth; whom *the world cannot receive*, because it seeth him not; neither knoweth him; but ye know him because he dwelleth *with* you, and *shall be in you*.”—John 14:15-17. These were “not of the world,” but Christians. The world could not receive the Comforter; but they could. He was *with* them since their regeneration *by* Himself.

Solomon builded a temple for God, but God was yet to come into it when it should be dedicated. So the Spirit regenerated, and made the disciples’ temples of the Holy Ghost, but until Pentecost He was only *with*, not *in* His temple. So Paul asked the disciples at Ephesus, “Have ye received the Holy Ghost after ye became believers?” (Meyer). They reply: “Nay, we did not so much as hear whether the Holy Ghost was” (given), (R. V.) “They knew there was a Holy Ghost; they knew of the definite promise of the baptism with the Spirit; but they did not know the promise had been fulfilled. Paul says: Yes, the Holy Ghost is here, and the promise is for you. And then they received Him in a very few moments.” (Torrey.)

If He was for them, then, beloved, you and I may also receive Him. Peter said, Repent. . . . and ye shall receive the gift of the Holy Ghost. For to you is the promise" (of the Spirit, Gal. 3:13, 14.), "and to your children, and to all that are afar off, even as many as the Lord our God shall call unto him." Acts 2:38, 39, R. V. He was for that generation and their children; for the Gentiles, and us, their children. Know then that you may receive the Spirit.

7. *Prayer is the next step.*

"If ye then being evil know how to give good gifts to your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him?" Luke 11:10-13. "Ask and ye shall receive."

Come boldly, tell God all is on the altar, the heart-door wide open, Rev. 3:20; plead His promise, claim the inheritance, Gal. 3:14. It is by faith ("Received ye the Spirit by the works of the law, or by the hearing of faith?" Gal. 3:2). Believe God's promises. "This is the confidence that we have in him, that if we ask anything according to his will, he heareth us: and if we know that he hear us, whatsoever we ask, we know that we have

the petitions that we desired of him." To doubt this is to make God a liar. 1 John 5:10, 14, 15. Claim the fulfillment of this promise. "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." One day I reckoned myself dead; the next I said, Lord, I am not getting as much out of this as I expected. He whispered, "You forgot to reckon yourself alive. How much would you expect to get out of a corpse?" I at once said, I see, I believe I have the resurrection life of Christ in me. Within thirty minutes I was filled. Reckon it done, beloved, on God's word, and then wait on God till you are filled. The Spirit will witness to Christ's incoming at supper time when He sups with you, and you with Him.

8. *Faith is the final link that makes the connection with God.*

Faith, not feeling; faith, not hope. I believe God does give me His Spirit; not, I hope that He will. "But will I not feel it?" Are you seeking God's gift of the Spirit, or are you seeking a feeling? If the Spirit comes in He will witness to Christ being in you; giving victory over sin, joy in the Holy Ghost," "the love of God shed abroad in

the heart by the Holy Ghost given unto you," victory over self, liberty in service, etc. What more evidence do you wish?

But you will not get these until you believe God's testimony. True, Finney, Moody, Edwards and others have had considerable emotional experience, but it was after they believed the bare word of God by naked faith. Faith is saying yes to God's promises. "The just shall live by faith."

Step out on God's promise by faith: "Lord, you said it; I believe your promise; my consecration is entire; of this I am conscious; Your promise is definite and plain; I accept it as done; I believe thou dost give thy Spirit, and sanctify and fill my being as you promised.

If satan steps up to the ear and whispers, "How do you feel?" Tell him as the old woman: "I feel as though God can't tell a lie." "Hallelujah 'tis done."

## CHAPTER V.

### DIFFICULTIES IN THE WAY OF THE ABIDING LIFE.

I. DIFFICULTY. *A lack of clear conception of the life.*

Some regard it as a state of sanctification, rather than a life of holiness, and do not take care to maintain the life in its fulness by abiding. It is a dependent life, hid with Christ in God. We have it only as we abide in Him, and, by faith, draw it from Him.

They speak of having put off the old man, and since he is off, what more are they to do? Abide, for the life's sap flows only as the branch abides in the vine.

If you ask: Have you lost your sanctification? they say, "I do not enjoy the blessing I once did. I fear I have. "Fear hath torment." We live by faith; they fear, but do not continue to exercise faith, hence cease to abide, to some extent at least.

II. DIFFICULTY. *Some are ever occupied with their feelings, their faith, their sanctification.*

Our sanctification is only the life which the in-

dwelling Christ lives by the Spirit. Trust Him. Be occupied with Him. Have you lost the Holy Ghost? Did He not seal you till the day of redemption? Have you renounced Him? If not, He has not rejected you. If anything has come between you and Him, renounce it. Say, Lord, I put it under the blood; I am abiding in You. Do not be occupied trying to examine your faith. Faith is not a thing you can look at or examine. Do you believe God? Are you keeping His commandments? If so you are abiding. Look at God's word to you. "Faith cometh by hearing." Trust Jesus to keep the abiding perfect. If conscious you have not renounced your relation to the indwelling Christ, see what you may have done to grieve Him. Full abiding brings fulness of life. If there is a loss in power, peace, joy, purity, there is some flaw in the abiding. Search it out, and renounce it at once and forever. Trust Jesus to remove it.

God may withdraw gifts. He may retire you from service for a time, or seem to take away graces from you to teach you not to rest in these, but to delight yourself wholly in Him. But in this case, beloved, you will be conscious you are yet abiding, it may be, deeper than ever.



III. DIFFICULTY. Andrew Murray says, "What may be the cause of this not abiding? With some it is, that they never understood how the Christian calling leads to holy obedience and loving service. There was neither motive nor power to abide in Christ." They had not entered the abiding relation by the gift of the Holy Spirit. They were trying to abide, before they had entered the abiding state.

IV. DIFFICULTY. *Disobedience—either in duty not done, or command not kept.*

You have neglected some call of duty, or done something wrong. "If ye keep my commandments ye shall abide in my love, etc." Some association with the world is again taken up, some lapse into neglect of devotions, some worldly business like a tendril binds the branch, the flow of spirit life is hindered, graces begin to wither. The abiding is not full. Get rid of the obstacle.

In Florida I noticed a limb on an orange tree, pale, sickly, and dropping its bloom.

I investigated the cause. A colored woman had wrapped a wire clothes-line about it. *It was girdled.* Ah, beloved, Satan or the world may have girdled your soul with employment, pleasure, or as-

sociation. The children, mother, may have won your consent to some worldly amusement in the home, the family altar may have been broken down by pressing cares. The cares of business, too much weight on the branch, may have almost severed it from the vine.

Beware! Renew your full connection at once by obedience and faith; take up the neglected duty; study afresh God's Word; enter the closet, taking time to be holy; restore your public testimony by getting and giving a fresh one.

"Lay aside every weight," even if there be no sin, and run with patience the race set before you.

V. DIFFICULTY. Murray adds: "*With still others it was that their faith was in the wisdom of men, and not in the power of God.* They trusted in the means of grace, or in their own sincerity, or in the soundness of their faith, in their justifying faith. They had never come to seek an abiding in Christ as their only safety. No wonder that when the hot winds of temptation or persecution blew, they withered away."

The truth probably is, they were only justified, had not entered the ABIDING LIFE at all; probably

knew not the possibility of this life of Spirit-filling.

VI. DIFFICULTY. Again, others have entered this life under the "Whoo-ee! whoop-it-up" kind of process, and not by an intelligent act of faith, and so when feeling cools, and temptations and testings come, they have no root, and fall away. They need to get a sheet-anchor of hope hung onto an intelligent faith, with its flukes taking hold on the sure Word of God; yea, of the Word, the Rock of Ages.

VII. DIFFICULTY.—*Failure to become established.*

There is no greater need to-day among those who have entered this life of fulness than to become established. When God filled me with His Spirit, at the close of the convention, He showed me the need of being established. I felt that I dare not yet return home, for I was not established. 1 Pet. 5:10; 2 Pet. 1:2-10; 2 Thess. 2:17; 3:3. We need to be established (1) in the doctrine (2), in the experience. A ten-days' meeting may bring people into the experience of sanctification, but often it is not enough to settle, stablish them in holiness. So I said to the leader, "I must go with you to your

next convention." At the close of this one, I felt my feet were planted on the rock, I could go anywhere.

Rev. W. B. Godbey recently said: "There is a ministry to which God is calling me; it is unpretentious, devoid of honors; it counts no numbers; but is all important; it is the ministry of *establishing the saints*." Many devout souls are swept away by "isms," now very prevalent, and by leaders very erratic, because not rooted and grounded in the faith. Others fail under trials and temptations, because not established in experience.

VIII. DIFFICULTY.—*Cold food served in a cold spiritual atmosphere.*

The child of God goes to his Father's house expecting to be fed by the pastor, or shepherd. But a warm barn and good feed are needed. He too often finds the spiritual atmosphere very trying on his spiritual state, and the food served is too dry, or has too little spiritual nutriment in it. Only spiritual food nourishes spiritual life. Doctrine devoid of Christ, intellectual, or moral, or political, or scientific, or social questions will not suffice to maintain the spiritual life. It is only strong

meat of the living Word that can sustain the ABIDING LIFE.

IX. DIFFICULTY.—*Discouragement.*

This may come from friends, so-called, from circumstances, often sent to try and establish faith (1 Pet. 1:7); from bad health, neglect of duty, too much self-examination apart from deep knowledge of the work of Christ wrought out for the soul, and His intercessory office and power where He has gone with the blood (Heb. 9:24; 109-14); or other causes. But all discouragement, in its final analysis, is from Satan, and is sinful. It is never of God, never promotive of good, and originating in doubt, is cured by faith (1) in God's power, (2) His Son's provision, (3) the Spirit's guidance and help, (4) God's unchangeable love.—John 15:9; Rom. 8:28-39. "If God be for us who can be against us?"

But there comes a time in the deeper experiences of the Abiding Life, when God Himself *seems* to deal with the soul until it is almost forced to be discouraged. Here we must encourage ourselves *in the Lord*, and not in our experiences, nor services, nor yet past attainments in the Abiding Life.

God's purpose is to withdraw the soul from all

confidence in itself on any account, so that it may be dead to the self-life—the better, as well as the worse, self. A daily cross-bearing means a daily denying of self, until the self-life is dead, and holiness is perfected (2 Cor. 7:1).

If you are far enough advanced in this life to capture Hebron, God will send you up against Anak's capital. God's purpose is that you may be dead indeed, and only Christ live in you. To this end, when able to stand it, He strips you (1) of His ornaments with which He decked you at your sanctification, the ecstasies, the uplifting joy, the liberty, all things in which self could glory; (2) of your garments of service, your success; your meetings, or opportunities of service are removed, or seem less effective. You can no longer trust and glory in *yourself* as a *chosen* instrument, better equipped, more blessed than others. Still you are aware you live and love God as well as ever—better, it may be; (3) you are stripped of the virtues of this life; *i. e.*, you see faults never before seen, and where you once felt yourself strong you see only weakness. Now you learn to trust to nothing in yourself, but to lean wholly on God. See Madame Guyon's "Torrents."

## CHAPTER VI.

### HOW TO MAINTAIN THE ABIDING LIFE.

1. *We must recognize it as a life, rather than as a state or experience.*

It is a life, rather than a state, that we are dealing with. Many regard sanctification as a state, or experience, obtained once for all, and do not realize that it is simply Christ living His own life in and through them as they abide in Him. All the purity, power, life, joy, love in them, are but manifestations of Christ's own life, poured through their faculties by the indwelling Spirit, as the sap flows from the vine through the branch. It is only as we abide in Christ that He can give victory over sin. Sin is but the activity of the carnal nature derived from Adam. The Adamic life in us is carnal, and as it feels, thinks, acts, it produces sin in thought, word and deed. It is the law of sin in our members, producing its natural and necessary fruits.

Holiness is but the life of Christ, operating



through our heart, mind and will, so that our emotions, thoughts and volitions are in harmony with the mind, or law of God. This "law of the Spirit of life in Christ Jesus" produces its legitimate fruits of love, joy, peace, etc., and its resultant is the sanctified life. Hence the secret of fruitage, of life, of power, of holiness, rest, peace, joy and love is to *abide in Him*.

But how to *maintain* this life of abiding is second only to how to *obtain it*. Long years I sought to learn this secret. I saw that power, and fruitage, and happiness, all were pledged to him that abides in Christ. I read that he who "abideth in love, abideth in God." But I could not always exercise love to every one. It was as hard to abide in love, as to abide in God; nor could I always realize God's love. *I had not entered the abiding state*. I was not yet filled with the Spirit (Eph. 4:30; 3:14-20).

2. *The Holy Spirit must be definitely received.*

This abiding was a spiritual paradox until I learned that the secret of the ABIDING LIFE was the gift of the Holy Spirit. The reception of Him into my life brought me into the rest of God, Heb. 3:14-4:11.

Murray writes: "In the redemption work of Christ, there are two distinct parts. You will never find the secret of abiding in Christ, so long as you can not see these two distinct parts." The first is, "Jesus for me"; the other is, "I for Jesus," who gave himself for us that He might redeem us from all iniquity, and purify unto himself a *people for His own possession*, zealous of good works." "The secret of abiding is to stand as a redeemed one, as firmly in the second part of redemption as in the first."

We have Jesus for all; life, power, love, joy; and He *must* have us for Himself. We seek to be holy, not for our sake, but His. We seek the power of holiness, not in ourselves, but in Him. Oh, how these questions of abiding become simple! It is not mysticism. It is not some special apostolic experience. It is an every-day fact in consecrated, believing, Spirit-filled lives.

3. *Establishment in the experience is the next essential.*

The key is (1) obtainment, (2) retainment, (3) maintainment.

(1) Having by consecration and faith entered the life, we need (2) to be established in it; (3)

to avoid that which interferes with, and to do those things which maintain this state of abiding.

“Trust and obey,

There is no other way.”

These are the two pillars guarding the ABIDING LIFE. “Reckon ye also yourselves to be dead indeed unto sin.” Yield yourselves unto God, etc., (Rom. 6:11-13): this will secure and retain this life. *Obedience in all things is the key.*

Backsliding is the easiest thing in the world. Many things in the church, as well as in the business and social world, conduce to it. Three months before his death, John Wesley wrote to Adam Clarke: “To retain the grace of God is much more than to gain it: *Hardly one in three does this.* And this should be strongly and explicitly urged upon all who have tasted of perfect love.”

It was the sad experience of backsliding among his converts, though they had a deep experience under his pungent preaching. Dr. Finney also urged his followers to get sanctified and *confirmed* in the faith. Much is said by Paul of the stablishing of the saints.

Anything in disobedience to known duty, or neglect of duty, will grieve the Spirit and impair this

life. We must say, "Yes" to God in small as well as in great things. No disobedience can be trivial. Nothing in dress, habit, speech, thought, reading, or doing, can be tolerated for a moment, no matter how *seemingly* immaterial, if it harmonizes not with God. "Be ye holy, for I am holy." His way must be our way under all circumstances. "His commandments are not grievous."

"It requires time to know God's will in every matter. Wait on God. Do not act until you have the mind of Christ on the subject. "Beloved, if our hearts condemn us not, then have we confidence toward God."

4. *We must abide in love* to abide in Him, for "God is love." There are two conditions or commandments essential to abiding. They are, That we should "believe on the name of his Son, Jesus Christ, and love one another as he gave us commandment." Faith and love then secure abiding: for John adds: "And he that keepeth his commandments dwelleth in him and he in him." 1 John 3:23, 24. This is love of the brethren, but we are also commanded to love our enemies. This means more than "I will let them alone if they will let me alone." It means we *must love them*.

Read 1 Cor. 13th chapter, and see what this love is. It is a variegated flower, and, like the tree of life, it yields many kinds of fruit. Have you that kind of love abiding in you, beloved? It takes just that, and no less, to constitute the abiding condition—love like that to the brethren is a marvelous life; love like that to an enemy, to all men; that *lives* for others, gives its heart's and life's best to others, is the love which marks the abiding life. Once this seemed hard. But since "the love of God is shed abroad in the heart by the Holy Ghost given unto us," it must be easy to love. *God furnishes the love*, we take it of Him by faith. Ask and receive all you need. But love is a principle, and it can be weakened or strengthened by culture, or neglect, or abuse. "Love thinks no evil," "Love worketh no ill."

Now, nothing is easier than to think ill; nothing so common as evil speaking. It may all be true, but "charity *covereth* a multitude of sins." Christ says, "Speak evil of no man." How little conversation goes on without saying something derogatory to some one. We are to "speak the truth in love"; but love does not need to speak all the truth. Is it said in love? Is it for God's glory? Is it for the

individual's good? If not, it is sin. And sin is a barrier interposed, like a non-conductor, which stops the action of the law of the spirit of life to that extent, and so sets free the law of sin, which was destroyed by that law. It, like a girdling tendrill of carnality, interferes with the branch's abiding, hence of the flow of Christ's life, producing less fruit, such as joy, peace, power, etc. Beware of "the little foxes that spoil the vines: for our vines have tender grapes." Cant 2:15. "Eternal vigilance is the price of liberty"—freedom from sinning. "Commit, therefore, thy way unto the Lord." But suppose we find these little foxes? You will most probably do so, if you search diligently. If found, commit them to the Lord to be slain, reckoning yourself dead to them in His power. "According to your faith be it done unto you." Faith unites to Christ, love fulfills the law. Claim and obtain the overcoming grace.

5. *Communion is a means of abiding, and so of maintaining the ABIDING LIFE.*

"How amiable are thy tabernacles, O Lord of Hosts!" cries the Psalmist. Why so? Because there he beheld the beauty of the Lord.

But the body of the Christian is the temple of



the Lord (1 Cor. 6:19). Herein dwells the Most High (John 14:23). And herein may the abiding saint find God at all times. In hours of need, He is there to succor; in times of trouble, He is there to comfort; in hours of darkness and discouragement, He is there to cheer with the light of His countenance; in times of loneliness, He is there for sweetest fellowship. "And he that dwelleth in love, dwelleth in God, and God in him." 1 John 4:16. And the reverse is equally true—He that abideth in Him abideth in love. What love? Not our love to Him, but His love to us. As the shekinah effulgence shone about the disciples upon the Mount of Transfiguration, so we can abide in the full manifestation of the divine love. And, beloved, can you faintly grasp what that love is? On this night, when the Lord opened up His heart to His little flock, already entering the shadows of that awful separation, He said: "As the Father hath loved me, so have I loved you: Continue (abide) ye in my love." John 15:9. And again, "The Father himself loveth you."

For months I have been trying to live into this thought of the Master's love to me, deep as the eternal Father's to Him! Marvelous! That love,



born of His eternal Sonship, cradled through ante-creative cycles in the bosom of the infinite—that love in all its tenderness and strength made over to me! yea, shed abroad in my heart by the Holy Ghost given unto me! My spiritual lead-line is too short as yet to fathom it. But 'tis true; and in the ineffable depths of this blissful sea of divine love, I may bathe my weary soul while I abide, until transformed into the same image. (John 3:1-3).

More, it becomes mutual, a fellowship of spirit, loving with my human love, and in return feeling the flood of the divine, yet human, love of my Lord roll over my enraptured soul. No wonder the mystics of old loved to retire from the confusion of earth to enter this holy fellowship. Beloved, drink deep at this divine fountain, by abiding deep in Him. Take time and the means to secure this abiding fellowship.

Hence, it is important to take time to be holy. Life flows to the soul from Christ, as sap to the branch from the vine. We must abide in and commune with him. "He that eateth my flesh, and drinketh my blood dwelleth in me, and I in him." Jno. 6:56. John's gospel is the esoteric, biological

gospel. Here are found the simplest language, but the deepest *principles of the divine life*. And we find eating and drinking are essential to its existence. Christ is the Word in the word. We feed on Christ while we feed on the word. "The flesh profiteth nothing: the words that I speak unto you, they are spirit, they are life." John 6:63. We must have His word dwelling in us richly by faith if we would maintain the abiding.

The Word is God's lens through which Christ's likeness is photographed upon the soul. Take away the veil of ignorance and prejudice, by communion abide in the light of His countenance, and His image becomes stamped upon you. The longer the exposure in communion, the deeper the impression.

We live with those men whose words we study. Environment changes the color of the arctic fox and bear; yea, alters habits and physical being. Long years of communion make husband and wife resemble.

Christ is the spiritual environment of the abiding soul. While we abide in Him a mighty transforming process goes on in our life and character, making us more and more like Him, changing us

“into the same image, from glory to glory, as by the Spirit of the Lord.” 2 Cor. 3:18.

When the people saw the disciples preaching and healing the sick, doing what Jesus had done, “they took knowledge of them that they had been with Jesus.” That was the explanation. And so, if each day we abide in Him, feed upon His words, keep His purpose in life before us as our aim, men will see in us something of His zeal for God and love for souls; of His meekness, gentleness, humility, unselfishness and love: but if worldly business, pleasure, books, fashion, shop-windows, gossip, money-getting, etc., occupy our thoughts and time, we will be of the world, worldly, and will so impress others.

Says one: “There lived once a young girl whose perfect grace of character was the wonder of those who knew her. She wore on her neck a gold locket, which no one had ever been allowed to open. One day a trusted friend was permitted to unclasp it, when, lo! there was seen: ‘Whom having not seen, I love.’ Here was the secret of that beautiful life—communion with, and love of Him had been changing her into His image.

6. *Secret Prayer.* Communion is maintained

by secret prayer. In meditation and prayer we commune with God. In His word He communes with us. Thus we come to know Him better: Knowledge brings confidence and trust. John 17: 3; Eph. 5:18, 19, R. V.; Col. 3:16. Madame Guyon says: "I left off prayer, the first inlet to evil. I became as a vineyard exposed to pillage. Oh! my God, if the value of prayer were but known, everyone would be assiduous about it. It is a stronghold into which the enemy cannot enter. He may attack, besiege it, but while we are faithful, he can not enter it. 'Pray without ceasing.'"

7. *Testimony and service.* The Spirit was promised the disciples, and the command was that they should testify. The high priest had bells and pomegranates on the skirt of his robe—sound and fruit, testimony and work, going hand in hand. A candle placed under a bushel is extinguished. We are to let our light shine. God promised the Holy Spirit on condition the Church should go into all the world and preach the gospel. Neglect service, refuse testimony, and the Spirit is grieved, your abiding relation disturbed, your life of abiding impaired at least. The manifestations of God's Spirit are withheld.

## CHAPTER VII.

### WARNINGS AND ENCOURAGEMENTS.

*The ABIDING LIFE will not make you infallible.* The heart will be cleansed, and the will obedient, the intellect illumined to discern spiritual truth. But habits of long standing need to be altered, and the outer life must become adjusted to the inner. The baby is full of life, yet it takes time to train the faculties and members so as to bring the outer life in harmony with the inner. It has the life and will, but the members must be trained.

How often you have acted from impulse. Now you must pause and ask God what His will is, before you act.

Here, beloved, you may find a vast field of inquiry seldom invaded by writers. Here is where the self-life is seen. "Take thy cross daily and follow me." What means the cross? It is not a gold ornament upon the breast, nor a badge of service, nor a symbol of petty trials, called by us "crosses."

It means death to something. Now the sin question should have been settled when the ABIDING LIFE was begun at Gilgal. But what of the thirty-one kings yet to be killed? If you will look you will find in the self-life an Anak and his sons calling for crucifixion. If this self-life is daily crucified, you will abide; if not, you will backslide.

"Be still and know that I am God." Be still before God, or you will not hear His "still, small voice," and, although your motive may be "thy glory," yet your act may proceed from the self-life, and may not be God's will. If so, it is a sin of ignorance. If I select a subject and preach, I do it for God's glory, according to my best judgment. I did not ask God. He knew the audience; He had another subject. My motive was right, my method wrong, my act that of the self-life, and not pleasing to God. I acted from the self-life and erred. This we had been in the habit of doing our former life. Habit is not broken in a day. But by abiding, acts of obedience will form habits, and habit character, until our abiding will be unbroken. If we do not so abide as to be momentarily under control of the Spirit, we may be called to act, and so sin ignorantly. Lev. 4:2, 27-31. It



is no sin until we become aware that we did not do God's will, then it is a sin to be confessed and forsaken.

*Growth in grace* now becomes the law of our being, natural and rapid. Carnality, the enemy of growth, is destroyed by "the law of the Spirit of life," coursing through our being as we abide. Carnality is to the spiritual life what the "borer" is to the life of a tree, or weeds to the corn—it saps the vitality. Sanctification is the destruction of this law of sin and death, by the flood-tide of Holy Ghost life, "the expulsive power of a new affection"; and more, of a new source of life-power. Henceforth the graces will spring rapidly, the weeds of sin being eradicated by "the law of the Spirit of life in Christ Jesus."

This life has in it at times visions, ecstasies, etc., as in the case of President Edwards' wife, and many others, but it is not normal nor necessary to it; but, as Madame Guyon teaches, it may be a hindrance.

Ecstasies may be a kind of spiritual sensuality, wherein the soul, letting itself go too far, by reason of the sweetness in them, falls imperceptibly into decay. The crafty enemy presents such inte-



rior elevations and raptures, for baits to entrap the soul, to render it sensual, to fill it with vanity and self love, to fix its attention on *the gifts of God*, and to hinder it from following Jesus Christ in the way of renunciation and death to all things.

The Abiding Life is best promoted by a steady use of the word, and clear knowledge of God's will. It is a life where the individual will is brought into entire subjection to the will of God, purified from all self desires; where the affections are so purified that all their exercises are full of, and lost in, the love of God, and cease to be satisfying, save only in so far as permeated by God's love. Faith and hope rest not on the outward circumstances, but on God's nature and promises. The understanding is spiritually illuminated (Eph. 1:17, 18), and human reasonings are seen to be foolish (1 Cor. Chaps. 1 and 2), where they conflict with God's word, and the sophisms of false teachers are discerned. True, this life is a life, and therefore there is progress: and not all have the same degree of advancement in it. Life means progress.

*The need of watchfulness is not taken away by abiding.*

"Work out your salvation with fear and trem-

bling," but know that God worketh in you, both to will and to do of His good pleasure. It gives us, while abiding, assurance of victory. We know every foot of ground our faith plants its foot upon is ours. We are not infallible, but if we ask in faith, we can get divine wisdom instead of our wisdom. Jas. 1:1-5. Abiding secures all we ask for. Not only are we heirs to all things, but *in Him we possess them* just as we need them, and by faith take them.

There is now absolutely no warfare within man's soul. Like ocean depths, an eternal calm reigns. God's will is our will. Sin and Satan are without. Disappointments become His appointments. We shake not at "death's rude alarms," but above the grave shout hallelujah!

Said a boy of fourteen:

"Oh, I've been at the brink of the grave,  
And stood on the edge of its deep, dark wave;  
And thought in the still, calm hours of night,  
Of those regions where all is ever bright:

And I feared not the wave  
Of the gloomy grave,  
For I knew Jehovah was mighty to save.

"I've watched the solemn ebb and flow  
Of life's tide, which was fleeting sure tho' slow;  
I've stood on the shore of eternity  
And heard the deep roar of its rushing sea:

Yet I feared not the wave

Of the gloomy grave,

For I knew that Jehovah was mighty to save.

"And I have found that my only rest could be  
In the death of the One who died for me;  
For my rest is bought with the price of blood,  
Which flowed from the veins of the Son of God:

So I fear not the wave

Of the gloomy grave,

For I know that Jehovah is mighty to save."

Let us abide in Him, beloved, and, planting one knee on John 15:7, and the other on v. 9, and leaning our head on the everlasting bosom of Ishi (Hosea 2:16), we can ask what we will, and it shall be done for us.

Russia's ambassador said to Goodell, an humble missionary, "You know my master, the Czar of all the Russias, will never allow Protestantism to be planted in the Turkish empire." The man of God replied: "My Master, Christ, will never ask the Czar of Russia where He shall plant His king-

dom." And planted there it was. His power is ours, in us to live, over us to keep, with us to work. Is there need? He has a sufficiency. Is there trouble? He has rest. Is there conflict? He has power. Is there ignorance? He has knowledge and wisdom. Is there sin? He has purity. Beloved, abide in Him and all things are yours. Ask for eyesalve to behold the possibilities, the infinite riches of such a life of abiding. "All things are yours" (1 Cor. 3:21): Obtain it, retain it, maintain it, proclaim it; and

"The mercy of God is an ocean divine,  
A boundless and fathomless flood;  
Launch out into the deep, cast away the shore line,  
And be lost in the fulness of God.

But many, alas! only stand on the shore,  
And gaze on the ocean so wide;  
They never have ventured its depths to explore,  
Or to launch in the fathomless tide.

And others just venture away from the land,  
And linger so near to the shore,  
That the serf and the slime that beat over the  
Dash o'er them in floods evermore. (strand

Oh, let us launch out on this ocean so broad,

Where the floods of salvation o'erflow!

Oh, let us be lost in the mercy of God,

'Till the depths of His fulness we know!

Launch out into the deep;

Oh, let the shoreline go;

Launch out, launch out, in the ocean divine...

Out where the full tides flow."









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